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Friday, March 4, 1966
12th OF ADAR 5726

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CANDLE LIGHTING
Toronto: 5:52
Montreal: 5:27

THE HISTADRUT, THE ZIONISTS AND GERMANY (PAGE 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

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IN BETTER DAYS. — SNAPSHOT OF MARCEL-LE HADIDA, SEVERAL YEARS AGO, AT HOME OF FRIEND. 11-YEAR OLD MOROCCAN NEW-COMER WAS VICTIM OF JUVENILE GANG IN TORONTO.

While Jewish Groups Bicker...

JUVENILE GANG TERRORIZES MOROCCO JEWS IN TORONTO

11 YEAR OLD REFUGEE GIRL BEATEN UP BY YOUNG HOODLUMS

RABBI TELLS "NEWS" CHILDREN ARE AFRAID; WON'T GO OUTSIDE

By The Canadian Jewish News Reporter

They are from Morocco. But their coming to Canada was not so simple a step from there to here. First they fled to France where he served in the army for seven years. Then, somehow, they were brought to Canada, the land of freedom and opportunity, where bigotry doesn't prevail, where one can walk with dignity, work diligently and raise children with a feeling of security.

At least, that's what Marie and Jacques Hadida, 33 and 40 respectively, thought when they set foot on Toronto soil nearly five years ago.

But much has happened in the interim. Now the breath of living slowly but surely seems to be seeping from them.

It was difficult to suppress the lump in one's throat gazing at Marie, her big brown, luminous eyes welling with tears as Jacques poured out his feelings of frustration.

In the best of circumstances it isn't easy to support a family of nine children ranging from 14 months to 16 years. But when you must depend upon help and, to the bargain, you live in an area where antisemitism runs rampant — that, Jacques contends, is almost too much for any human being to bear.

HELP IN THE BEGINNING

In the beginning, a Jewish specialized aid agency helped. The monthly stipend allotted them supplemented what Jacques made as a worker for a typewriter company.

But, Marie interceded, it just wasn't enough. How could $50 a month feed nine children? Nor was the caseworker much help.

As Jacques put it, "Can you refuse a child a glass of milk when he comes home hungry from school?"

"But," said the caseworker, "you must not give him milk. Only one glass a day, in the morning."

"And when a child wants to eat?"

"Three meals a day," from the caseworker, "is enough. Nothing between meals."

Suddenly, several months ago, the meager allowance stopped coming in. Whatever blankets they use at night are full of holes. Their 16-year-old son doesn't own a decent pair of pants. To top it off, Jacques is out of work; the company that employed him went out of business.

Help isn't forthcoming, according to Jacques. He does not want charity; he is willing to work hard at anything. Still, one must have someone to turn to...

NOWHERE TO TURN

The doors of this Jewish specialized aid agency here are closed to him. It is virtually impossible for him to see its director. The secretary won't make an appointment for him; the director cannot see him.

An important Jewish organization in this city which was supposed to help him sent him to City Welfare; City Welfare told him to go for help "to the Jewish people."

ANTISEMITISM TOO

In addition, the Hadidas are going crazy from the antisemitism all around them.

One shudders as they unfold their stories which can be substantiated.

Would anyone dream that Jews can be persecuted in an area bounded by respectable, middle-class homes?

The Hadida family lives in the Lawrence project, right behind Morgan's. They, and the family of Rabbi Raphael Ohayon, newly arrived from Morocco, are among the few Jews in the development, just houses apart. (Rabbi Ohayon confirmed to The Canadian Jewish News the complaints about organized persecution of Jewish project dwellers).

Never a day goes by that

(continued on page 8)

"L'AFFAIRE DOMB" ROCKS THE JEWISH COMMUNITY IN FRANCE

By Our JCNS Correspondent

PARIS — Even Mrs. Mirian Eshkol's gracious smile when she opened the annual French United Israel Appeal conference a week ago could not dispel the shadow of the "Domb affair", now casting its gloom over the labours of the main Zionist fund in France.

No official comment was forthcoming from the rostrum on what is currently and alternatively called "the biggest scandal" or "the most welcome revolution" in Zionist life in France.

M. Louis Domb was elected president of the French Keren Hayesod in February of last year.

Official Imprisoned

After ten months of effort, M. Domb resigned and followed his resignation with the printing of a confidential booklet, each of its 150 copies, separately numbered, which he sent to Jewish agency leaders and to selected French Jewish personalities.

The booklet is the story of M. Domb's fight for modernisation of the Keren Hayesod, which he terms a "bear garden", a scathing indictment of "professional Zionists" in France and elsewhere, a denunciation of the untruths spread by these same "professional Zionists" and far-reaching proposals for a modernisation of pro-Israeli movements, which include the suppression of political Zionist parties and of Zionist Federations.

When he became United Israel Appeal president, M. Domb discovered that despite the fact that a former official had been imprisoned for misappropriating funds, a special control commission (which could and should have prevented such misappropriation of public funds) had not functioned for several years after the event.

Two-thirds of the personnel of the Keren Hayesod were well beyond retirement age. An accountant, brought in by M. Domb, who is himself an auditor and State comptroller at the Ministry of Finance, found out that by taking advantage of "both Jewish and Christian holidays, and civilian French and Israeli rest days", the staff was paid an average of 14 month's wages per year, but that the effective working year consisted of only 9 months.

Missing receipts

During the years 1963 and 1964, receipts for donations totalling approximately $51,000 completely disappeared. No one knew how or why.

M. Domb was obviously taken aback by the extent of the "private initiative" which he found in the operation of public funds. He expressed the belief while in office that proper control through an elected 'managing committee' would help to implement far-reaching and beneficial reforms.

But, before he could achieve this, he alleges, he was forced to resign so as to prevent his pushing through a re-organisation which would have included dismissals and retirements.

No successor to M. Domb has been appointed. The United Israel Appeal is being run by a "collective management" of seven people.

OUR UJA FEATURE

Due to the process of gathering material, The Canadian Jewish News section dealing with the United Jewish Appeal has been postponed for two weeks. It definitely will appear this month.

The Canadian Jewish News is the only Jewish newspaper in English appearing in Toronto (and in the province of Ontario as well) regularly 52 weeks a year.

HUNGARY FOR ARAB-ISRAELI PEACE PARLEY

LONDON, (JCNS) — A suggestion by the Hungarian Prime Minister, Gyula Kallai, that a peaceful settlement should be sought for the Arab-Israeli problem, has angered the Arab world.

Last week Mr. Kallai, who was speaking at a press conference in Kuwait, where he was on a five-day official visit, told a questioner that to solve the Palestine problem in the Arab interest "means eliminating one problem and creating another."

(continued on page 8)

• Commentary •

By M. J. Nurenberger

MUNICH 1966?

Some day historians will analyze the appeasement movement constantly nourished by the enemies of the free world that blames President Johnson for all the evil engendered in the present South Asian War. These opponents of Johnson and of America's policy of containment of Communism in Asia belong to various categories. Yet, from the first to the last, from the extreme left to the extreme right, they remind one of the days of Munich, which was a period when some men of vision spoke of the "shame of peace" and the "humiliation of the joy of the slave".

There were different proponents of appeasement: the avowed friends of Hitler and, at the other extreme, the dupes whose prototype par excellence was Leon Blum, a former French prime minister who had been deceived both by the Communists in the days of the Popular Front and by the Nazis in the days of Munich.

* * *

In a signed editorial in the official Socialist daily, "Le Populaire", of September 27, 1938, party leader Leon Blum admonishes his friends to trust Hitler. Following is the conclusion of this editorial which Socialist Viet Cong appeasers ought read carefully:

"...After and before the address of the Fuehrer-Chancellor, it is still true that the part of the litigation that remains between the Reich and Czechoslovakia can and should be regulated through an honorable and equitable agreement."

I could continue to quote Blum and the others who were misled by "peace propaganda" only a few short days before the Munich Agreement. Yet — because today Socialists, in the countries where they have no government responsibility and are enjoying the license of opposition-demagogues, are talking about "honorable" and "equitable" agreements with the Viet Cong — it is interesting to quote the same Leon Blum in the same newspapers of October 1st of that year, after the Munich Agreement. Still the same illusions prevail:

"Will the Munich Agreement become the point of departure for wider negotiations in order to attain a general settlement of European problems both in the economic sphere and in the political area, thus bringing about the solid peace, the equitable peace, the indivisible peace, the disarmament peace?"

I wonder what Leon Blum had in mind about the possibility of establishing the "indivisible peace" with a Hitler when he had a great deal of time, as a Nazi prisoner in Bergen-Belsen, to reflect upon these months in 1938; or did he reminisce further back to the months he was prime minister of a powerful France when he, and he alone, could have stopped Hitler in the Rhineland without the risk of a world conflagration?

* * *

Discussing the Hitler-like aggression in South Asia, today's demagogues and the dupes who follow them are repeating the Communist nonsense of "wars of national liberation".

Whenever a government does not suit the Red conspirators, it is being discredited slowly but effectively as a regime unrepresentative of the people. Thus all the governments established by Communist force of arms are "popular governments", "peoples' democracies" while a regime which is opposed to the Chinese takeover of Asia is, naturally, a dictatorship; hence those who kill in order to topple such a regime are fighting a national war of liberation.

Furthermore, those engaged in the demagoguery aimed at weakening the West and dividing it within ignore the potential, veritably Hitler-like racialist Chinese sow-distrust-and-conquer policy.

Hitler organized a fifth column of "Aryans" against an imaginary "Jewish-Bolshevik-Capitalist" conspiracy; the Chinese Reds and their agents are sowing in Asia and Africa suspicion between white and non-white.

* * *

Another problem is involved in America's stand in South Asia: whether one likes it or not, it is that of accepting aggression as a fait accompli.

Those who agitate so strongly against President Johnson and yet value freedom should ask themselves: Would not the acceptance of the Viet Cong and a Munich-like settlement spell for Asia and the entire world the same kind of "indivisible peace" which Leon Blum predicted when he asked the French Left to trust Hitler? What would be, for example, the position of the same agitators were the Chinese Reds to encourage a "war of liberation" of the Arab minority against the Jewish majority in Israel? (Such an adventure is not mere fantasy; the Chinese already have promised aid and comfort to such an undertaking.)

One need but read the blueprint of Red China's "wars of national liberation" in the Peking Review to realize how much peace we now should be enjoying the world over, this continent included, were Johnson to have surrendered unconditionally to Ho Chi Minh.

FRENCH CANADA DISCUSSES THE CANADIAN JEWISH NEWS PROPOSAL FOR INTEGRATION

The French Canadian press seriously is discussing the original suggestions of The Canadian Jewish News: how to integrate the Jewish community of Montreal into the culture of French Canada. On several occasions, The Canadian Jewish News suggested the establishment of Jewish day schools with French as the language of instruction.

We are reproducing here the commentary by M. J. Nurenberger, dated January 28th, discussing this problem as it appeared in French on the editorial page of "La Presse", Quebec's largest daily.

In its editorial footnote, La Presse mentions that "The Canadian Jewish News is the largest Jewish newspaper in Canada."

LA PRESSE

AU TEXTE

"René Lévesque et les Juifs"

par M. J. NURENBERGER, rédacteur en chef du "Canadian Jewish News"

La semaine dernière, René Lévesque déclarait qu'il trouve "arrogants et ignorants" ces Montréalais qui ne veulent pas tenir compte de la majorité française du Québec, majorité qui se chiffre à 80 p. cent. Les chefs de la communauté juive devraient tenir compte de cette déclaration, et ce, le plus rapidement possible. On devrait tout particulièrement méditer sur ce que le ministre du Bien-Etre appelle "un état d'esprit rhodésien" à l'endroit de la majorité dans la Belle Province.

On dira que ces extraits de la conférence que M. Lévesque donnait devant les étudiants de McGill et dans laquelle il dénonçait "les privilèges d'une minorité anglaise" ne concernent pas les Juifs, puisque ces derniers ne constituent qu'une petite minorité à l'intérieur d'une autre minorité.

Permettez-moi de ne pas être d'accord.

● ● ●

Il y a trois ans environ, je parlais, dans cette chronique, de l'étrange et dangereuse position de la communauté juive de Montréal, et je disais que la situation deviendrait encore plus dangereuse si la communauté s'entêtait à demeurer "une minorité dans une minorité". Dans un commentaire qu'il signait à cette époque, Jean-Pierre Bonhomme, le rédacteur du magazine de LA PRESSE, citait précisément mes phrases dans lesquelles je disais que les Juifs de Montréal ont le doigt entre l'arbre et l'écorce dans ce duel culturel. Je disais également que les réclamations des Canadiens français — quelles qu'elles soient — devront être acceptées, pour la bonne et simple raison qu'ils forment la majorité. Mais je n'ai pas discuté de séparatisme — pas plus que je ne le fais maintenant — car c'est là une affaire entre Canadiens français. Ce problème ne regarde qu'eux.

● ● ●

La suprématie du français dans la plus grande ville française du monde (après Paris) doit être reconnue. Si j'étais à la place de M. Lévesque et si je possédais, comme lui, des affinités culturelles avec l'une des plus grandes civilisations que l'humanité ait jamais produite, je parlerais probablement comme lui.

Ceux qui croient que les propos de M. Lévesque sont extrémistes devraient tout simplement lire attentivement sa déclaration. Il dit en effet que l'idée d'un Québec unilingue est étroite d'esprit. Ce qu'il veut, c'est que Montréal soit reconnue comme une ville française et que ceux qui y vivent accordent leurs violons à ceux d'une nouvelle génération, dans un monde qui ne souffre plus les attitudes du type rhodésien.

● ● ●

Les Juifs de Montréal, et leur avenir, nous concernent. La moitié de la communauté juive du Canada vit à Montréal. Au surplus, les Juifs de Montréal n'ont aucune raison de se soumettre à certains extrémistes de la minorité anglo-protestante qui regardent encore les Canadiens français avec des yeux de colonisateurs.

Au contraire. La communauté juive est au diapason des temps nouveaux; elle comprend la volonté ferme des Canadiens français de devenir maitres chez eux. Par la même occasion, les Canadiens français doivent comprendre qu'une longue tradition pousse les Juifs à appuyer les causes bonnes et justes.

Tout ceci mis à part, il y a des considérations tout à fait pratiques qui justifient une réévaluation de la position juive au Québec. La communauté juive de Montréal n'appartient pas à la minorité anglo-protestante, ni sur le plan ethnique, ni sur le plan religieux. Son premier devoir est de perpétuer la culture juive, l'éducation juive, par un système scolaire qui pourrait être français quant à la langue, mais hébraïque quant au fond. Une telle remise en question de la situation juive à Montréal pourrait même aider à rapprocher les positions extrêmes des deux groupes culturels, et les Juifs pourraient avoir un rôle de conciliateurs entre les Anglais et les Français du Québec.

M. Nurenberger est rédacteur en chef du Canadian Jewish News, de Toronto, le plus grand journal juif du Canada. Son commentaire a paru en première page, numéro du 28 janvier dernier. Il s'agit ici d'une traduction de l'anglais. (NDLR).

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In Memoriam

SAMUEL JOSEPH BIRNBAUM

The Associated Hebrew Schools of Toronto, and the community in general, record the recent demise of Samuel Joseph Birnbaum, Q.C., at the age of 74. A Hebrew scholar and prominent jurist, he was one of the most devoted supporters of the movement for integral Jewish education.

Samuel Joseph, the son of Elisha and Sarah (Rubin) Birnbaum, was born in Baranow, western Galicia (Poland), in the year 1892.

He was a great-grandnephew of the famed Apter Rav; a grandnephew of the illustrious Jewish leader, Nathan Birnbaum, who coined the term, Zionism. On his maternal side, he was a nephew of the famous rabbi, Dr. Simon Rubin of Vienna.

Having been brought to Toronto at the age of six, young Joseph, the Ben Yahid, was nurtured in the environment of the Shomrei Shabos Congregation on Chestnut Street, which his father had helped establish. He was exposed to the total Torah absorption that centered around that small community of Jewish immigrant families.

Joe Birnbaum matriculated with honors from Jarvis Collegiate on the Edward Blake Scholarship into University of Toronto where he studied medicine for three years; then he transferred into fourth year Political Science, with the special permission of Sir Robert Faulkner and Professor George M. Wrong. He emerged from that department with a B. A. Degree and gold medal.

Birnbaum journeyed into Law and established a successful practise in Corporation Law. He often offered reinterpretation of the Statute Laws which had to be amended and changed. The rest is communal history which Joe Birnbaum had helped to write in serial form in the Canadian Jewish Times.

In 1910, Birnbaum wrote the first history of the Jews of Toronto.

* * *

Joseph Birnbaum, well known Toronto Queen's Counsel and Talmudist, had defined that Man is what he does. And he believed in the basic aspect of the influence of the past upon the present, that makes for the continuity of history, Jewish history.

These had been the thoughts in the mind of Joe Birnbaum when he chose to dedicate two classrooms in the new extension wing of the Associated Hebrew Schools.

In a letter to the school accompanying his gift, Mr. Birnbaum had expressed some thoughts. He said that any building or room dedicated to the Torah or teaching of the Torah is a symbol of the Mishkan (or Mikdash) which God requested Moses to have the children of Israel erect for Him so that He might abide therein and in this manner travel with them in the wilderness and wherever they may be, until they reach the Promised Land. It was Mr. Birnbaum's opinion that any building or room containing the Torah, or wherein the Torah is taught, is a symbol of that Mishkan, or Mikdash.

Having been a Talmudist himself, Mr. Birnbaum was fully aware that what the Bible says I S really amounts to saying what He D O E S. Because terms of description really are terms of function and behavior. Maimonides long ago pointed out: "All attributes ascribed to God are attributes of His acts."

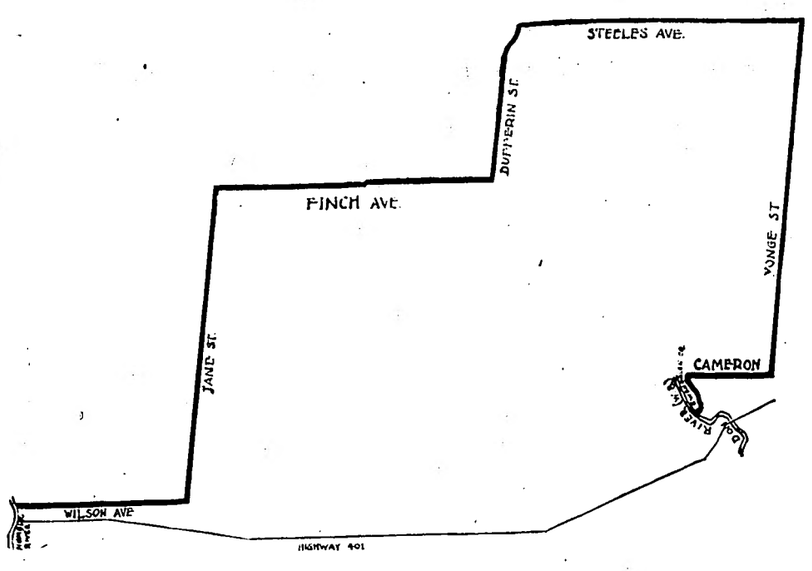
With this identity and dedication, Mr. Birnbaum subscribed to the Unity of Torah as it is taught in the classrooms of the Associated. The word Torah is so indefinable and yet indispensable. It is Law, but it also is Teaching. It is a Book, an idea and a quality of Life. It is the Pentateuch; the Bible, in all its parts: the Rabbinic writings, reflections and traditions dealing with God, Man and the World. It is all this and much more. For the exaltation of the Torah in Jewish tradition is a theme which no word can exhaust.

But what, after all, is Torah, what is Talmud, and what does it mean to the living Jew here and now....

Since Torah is Teaching and its acquisition "learnig" is a task never done.... It had therefore become the absorbing concern of Mr. Birnbaum, who was vitally interested in the furtherance of our history and culture.

This financial assistance means much more to us — for it had been given with kavannah, intention, which gives it the moral quality which was so typical of the Donor Joseph Birnbaum.

We gratefully acknowledge this noble testimony, which posthumously honors the man of ethics; the man of learning, the sum total of the Man Joseph Birnbaum.



NEW BOUNDARIES OF TORONTO EIRUV

TORONTO COMMUNITY EXTENDS THE LIMITS FOR SABBATH CARRYING

Included in the Sabbath laws of the Torah is the prohibition to carry objects out of one's place or domain.

Ordinarily one's home is considered his place. However, in the case of a family, several individuals share the same place. By mutual agreement and the creation of suitable boundaries it is possible to define an extended area as one domain shared by all its inhabitants.

When this has been done, it is said that a given area is enclosed in an Eiruv (sabbath boundary). This makes it permissible to carry objects on the Sabbath throughout the area.

For many years, there has been an Eiruv in Toronto. As the areas of Jewish population changed, the Eiruv was extended repeatedly. Now as a result of new concentration of Jews in the north of Metro, it has become necessary again to extend the Eiruv.

In an announcement to the Jewish community, Rabbis A. A. Price and N. L. Rabinovitch made public the new limits of the Toronto Eiruv which are now in effect. Bounded on the south by the lake, the area within the Eiruv is enclosed on the west by the Humber River till Wilson Avenue and on the east by the west branch of the Don till Cameron, except that Leaside east of Bayview is not included.

The northern boundary is as follows: From the west branch of the Don (just north of Hwy 401), Gwendolen and east on Cameron to Yonge Street, north on Yonge Street, west on Steeles Avenue, south on Dufferin, west on Finch, south on Jane and west on Wilson to the Humber River. (see, map above).

In their statement, the Rabbis expressed their appreciation and the thanks of the Jewish community to the government of Metro, expecially to Chairman Allen and the Roads Department, the Bell Telephone Co. and the various Metro Hydro Commissions for their cooperation in making the Eiruv possible. They also note with gratitude the devoted services of Mr. Eli Munk who, for many years, has been in charge of inspecting the boundaries of the Eiruv and who spares no effort, often in inclement weather, to make sure that it is intact.

NO MINYAN

DISCOVER SYNAGOGUE IN THE AZORES

NEW YORK (JCNS) — A United States chaplain, Rabbi Barry D. Schwartz, has discovered a hidden synagogue at Ponta Delgada, in the Azores, dating from the sixteenth century.

The synagogue, concealed behind sliding doors in a flat in the oldest and poorest section of the city, is zealously cared for by two sisters in their nineties. They and two men in their eighties are the only Jews left on the islands, other than American servicemen.

Rabbi Schwartz made the discovery during a temporary assignment to the Lajes Air Force base during the High Holy-days last autumn, and published details of it for the National Jewish Welfare Board.

Inside the synagogue — "distinctly Spanish in architecture" — were Torah scrolls, clearly written on brown parchment. "Each letter and every word were works of art", Rabbi Schwartz wrote. He offered to buy the scrolls, but the women told him that they and the synagogue were their "last links with Jewish life".

The women also showed the chaplain the old Jewish cemetery, hidden behind brick walls. The tombstones, all flat according to old Sephardi tradition, included some dating back to the fifteenth century.

The Jews reached the Azores as refugees from the Portuguese Inquisition in 1497. At the beginning of this century there remained only a handful, and at the outbreak of the Second World War they numbered about 40, most of them in the export business.

EIN HAROD KIBBUTZ TO BUILD SYNAGOGUE

JERUSALEM (JCNS) — Israel's Ministry of Religious Affairs has agreed to help a group of Mapai members in the Ein Harold Kibbutz to build a synagogue. Groups in several Mapai collective settlements have been conducting traditional services regularly for some years, but Ein Harod is the first to plan a synagogue. The Ministry will assist by giving money and furnishings to the Harei Gilboa regional council and by soliciting private support.

A Ministry spokesman told our correspondent that the request was granted without inquiring into the form of service used at Ein Harod. "It was enough for us that a group of Jews asked us for help", he said. He understood, however, that the services were "traditional".

The application of the Mapai group at Ein Harod for help in building a synagogue comes 22 years after Rabbi Kahanemann, of Ponevozh, told delegates to an Aguda conference in Petah Tikva that they should begin writing **tefillin** for the growing children at Ein Harod.

toronto synagogue news

MIZRACHI INSTALLS NEW PRESIDENT

The Toronto Organization of Religious Zionists, Mizrachi-Hapoel Hamizrachi, recently held an impressive installation meeting in honor of the newly elected leadership. Nachman Sokol was installed president; Tzudeck Weinberg, Kurt Rothschild and Louis Zucker, vice presidents.

The installation took place in the auditorium of the Eitz Chaim Schools which overflowed to capacity. Meyer W. Gasner, honorary president of Mizrachi, installed Mr. Sokol, mentioning the meritorious role of the new leader for the cause of Religious Zionism, Camp Moshava and the B'nai Akiva Youth movement.

One of the main speakers of the evening was Mr. Hyman Bessin of Ottawa, national chairman of the Canadian Friends of Bar Ilan University, who imparted to the assembly the unprecedented development of Bar Ilan which has become one of the outstanding academies in the world.

Avi Weisbrod saluted the new president on behalf of the B'nai Akiva Youth, stressing Mr. Sokol's role in the growth of this youth organization. Mr. S. A. Abella, secretary of Mizrachi-Hapoel Hamizrachi, presented Mr. Sokol with a certificate for trees in Israel in the Canada Forest in recognition of his role.

The guest speaker was Rabbi Seymour Zambrowsky, national chairman of Mizrachi-Hapoel Hamizrachi in Canada, who reported on his last visit to the Holy Land. Rabbi Zambrowsky stressed the importance of the World Zionist movement among the Jews in the Diaspora. He specifically discussed the tremendous contribution of the Yeshivot B'nai Akiva and other institutions sponsored by the Mizrachi - Hapoel Hamizrachi movement.

Messrs. Itche Meir Korolnek, Tzudeck Weinberg, Samuel Aaron Posner and Simcha Wolfish led the assembly in community singing. Grace was conducted by Joseph Wolinsky.

Nachman Sokol thanked the assembled for the honor bestowed upon him and appealed to them for support in his important task ahead.

NEW MEMBERS

New members of Beth Emeth Bais Yehuda are: Mr. and Mrs. Joseph Golhar; Mr. and Mrs. David Tress; Mr. and Mrs. David Bergman; Mr. and Mrs. Paul Covant; Mr. and Mrs. Max Guttmann; Mr. and Mrs. Ben Wasserman; Mr. and Mrs. Irwin S. Solway; Mr. and Mrs. Jack Mudryk; Mr. and Mrs. Joseph Rubenstein; Mr. and Mrs. Israel Frank Steiman.

SERMON

Rabbi Reuben Slonim delivered the sermon at the Congregation Habonim on Friday, February 25th. He spoke on: The Higher Uses of Trouble. A question-answer period followed.

DISCUSSION

● On Thursday, March 10th, 8:15 p.m., at Holy Blossom Temple, Dr. Paul Steinhauer, child psychiatrist; will discuss the problem: How Can We "Love and Limit" Our Children? The discussion will be preceded by a play published by the Child Study of America and written by Elizabeth Blake, entitled, Hello and Goodbye. Claire Labow will direct.

● Holy Blossom Youth played host to a group of teenagers from Temple Beth Sholom, Montreal, during the weekend of February 18th. Program included an Oneg Shabbat. Keynote talks were presented on Saturday by Rabbi Plaut and Rabbi Powell on the topic of: Jews and Poverty. Saturday night included a Havdalah service, sleigh ride and pizza party at the Temple. At Sunday morning's breakfast, A. Alan Borovoy spoke on the Canadian Indian problem. Arlene Perly was chairman. The following adults participated: Mr. and Mrs. J. Kirzner; J. Kronick; Mrs. S. Nathan; Mrs. H. Emsig; Mrs. J. Nimon; Mrs. H. Potashin.

BREAKFAST MEET

● At a breakfast meeting of B'nai Israel Beth David Tefillin Club, the Toronto Rifles Professional Football Club was represented. President of the club is Moishe Greengarten; vice president, Ed Noy. Ian Noy is group advisor.

● Brotherhood will tender a Purim ball on Saturday evening, March 5th.

ADDRESSED AUDIENCE

Sol Litman, assistant director of New York's Anti-defamation League, spoke at a B'nai Brith meeting at Beth Tzedec. He discussed the changing role of the Anti-defamation League over the years.

Lou Herman, head of the Community Joint Relations Committee of the United Jewish Congress and the Anti-defamation League, spoke of the aims and ambitions of this new office.

Mayor Philip Givens and Controller Herbert Orliffe were present at the Covenant Breakfast. Marvin Meretsky arranged the affair.

BROTHERHOOD WEEK

Brotherhood Week at Beth Sholom was observed Monday evening, February 21st. The program committee consisted of Norman Shapiro, chairman, Carl Winer, co-chairman. More than 450 Catholics, Protestants and Jews attended.

A panel discussion was held. The Roman Catholic priest spoke on Protestantism, the Protestant minister spoke on Judaism and the Rabbi spoke on Catholicism. Those speaking were Father John McDonough, Rev. Keith Kiddell and Rabbi Dr. David Monson who also was moderator.

Murray Rothblott, first vice president of Brotherhood, extended greetings.

A question-answer period followed. Refreshments were served with Beth Sholom Sisterhood serving as hostesses. Rabbi David Monson conducted a tour of the sanctuary.

ONEG SHABBAT

● An Oneg Shabbat was held last Friday at Beth Am, sponsored by the 5th Downsview Group, Scouts, Cubs, Brownies and Guides. Rabbi Lerner spoke on: The One-A-Day Brand, or, The Deed Supercedes the Creed.

● A meeting of the Adult Education Group will be held Wednesday, March 9th, at Beth Am Synagogue. Topic of the evening: My Son — The Atheist.

ATHENS RABBINATE WARNING

ATHENS (JCNS) — An official statement has been issued by the Athens Rabbinate regretting "breaches of the law" by Jewish parents who delay beyond the statutory period of eight days the circumcision of their newborn male children.

"One of the basic principles of Judaism is neglected", the statement said, and Dr. Isaac Gabbay, the Chief Rabbi of Athens, told the JCNS correspondent that there were often delays of three weeks or a month, without even medical or other special reasons.

Dr. Gabbay hoped that his warning would be enough to induce co-religionists to comply with the elementary prescription of the Law of Moses.

ELECTION POSTPONED

ATHENS (JCNS) — A ballot for the election of a 50-member communal assembly in Athens, scheduled for February 27, has been postponed until March 20. The reluctance of Jewish leaders to take over communal affairs is given as the reason.

The assembly, which is returned for three years, elects an executive board. At the last election in 1963, a self-styled "Restoration" group, supported by the Conservatives obtained a majority, and an executive led by Mr. Marco Osmos took office.

The communal council called leaders of the different groups to a meeting earlier this month to obtain their co-operation in presenting a joint list to the city's 2,000 men and women voters.

Later a committee, which has been appointed, asked for the election to be postponed in order to succeed in this object. The Athens community is faced with financial problems and the co-operation of all groups is necessary.

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during which, according to Biblical injunction (Leviticus XXV: 1-6):

"The land shall keep a Sabbath unto the Lord."

This year when, according to the Bible, complete cessation of work on the soil of the Holy Land should be observed, a number of kibbutzim in Israel belonging to

POALE AGUDATH ISRAEL

are observing strictly the Seventh Year Torah Ruling.

These pioneers, settlers and soldiers, some of whom are living in the most exposed border-villages, conduct themselves in accordance with the guide published by the late Hazon Ish while guarding the frontiers against enemy attacks.

They, these halutzim guardians of Israel, are devoting the Sabbatical Year to Torah study and to occupations allowed during the period of Shmita.

Nothing symbolizes more effectively the return of the Children of Israel to the Land of Israel than the full observance of Shmita in the kibbutzim of Poale Agudath Israel. For the observance of Shmita is an integral part of the Commandment of Return. As it is written:

"Speak unto the Children of Israel, and say unto them: when ye come into the land which I give unto you, then shall the land keep a Sabbath unto the Lord."

These guardians of Israel and of the traditions of our Holy People whose Sabbath-Shmita observance is a demonstration of return deserve material support in this critical period. Every synagogue, organization or society immediately should set aside a special sum from their Maot Hitim (Passover Fund) in order to strengthen and encourage those who, at the price of true financial sacrifice, are sanctifying the name of the Lord in the Holy Land.

Send your contributions immediately to:

SHMITA FUND, POALE AGUDATH ISRAEL OF AMERICA
147 WEST 42nd STREET
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HAPPY PASSOVER!

FAMILY PAGE

for purim merrymakers

PURIM 5726

Purim, also known as the Festival of Lots, commemorates the triumph of Mordecai over Haman in ancient Persia. According to the Book of Esther, when Vizier of Persia, Haman induced King Ahasuerus to decree the annihilation of all Jews in his provinces. Through the timely intervention of Mordecai and intercession of Queen Esther, the villainy and treachery of Haman came to be exposed to the King, and the evil decree was annulled.

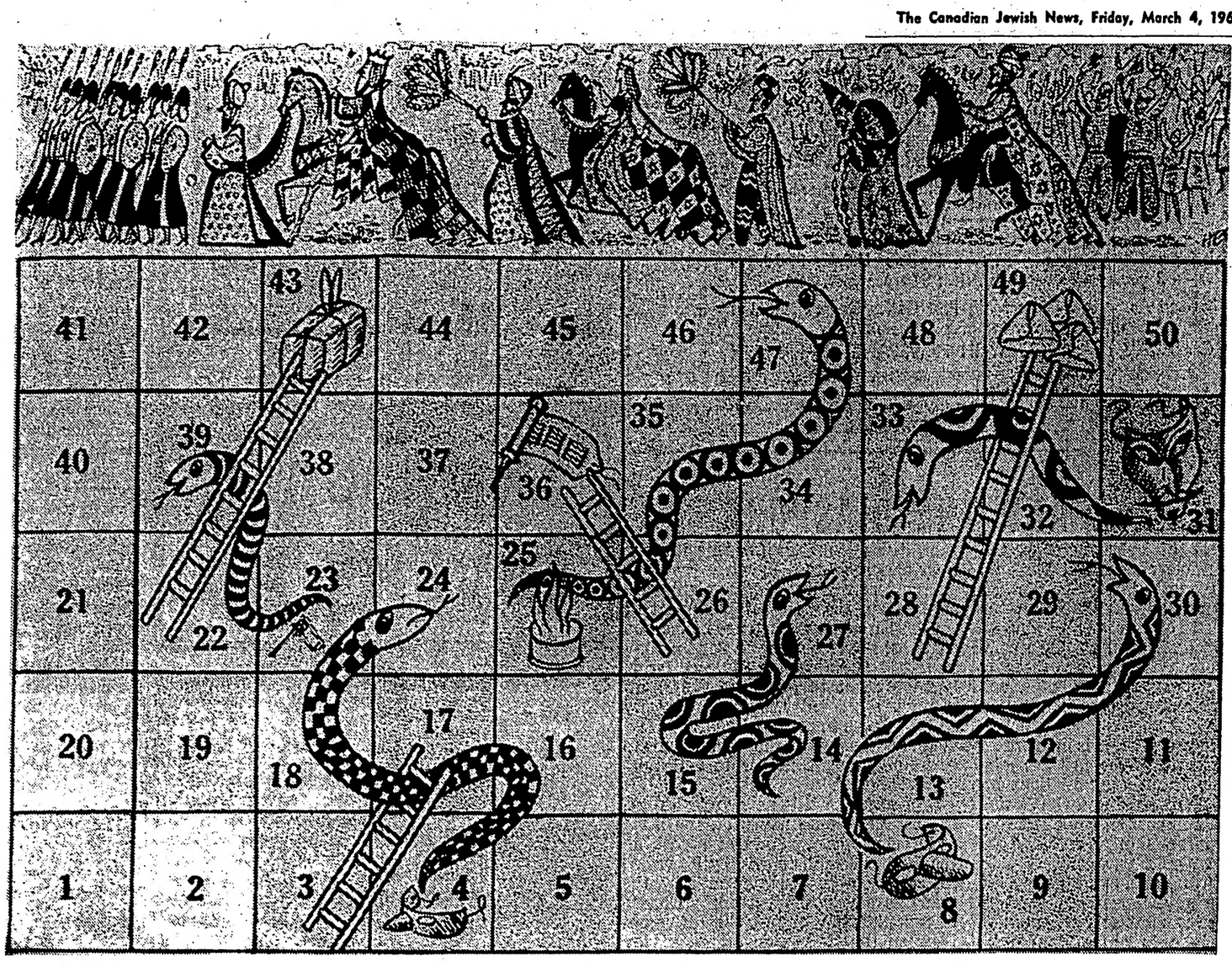
Just when in Jewish History the Purim story took place nobody knows. Scholars believe it was soon after the completion of the Second Temple.

But it is a wonderful story. Through courage and pride in their faith, Mordecai and his cousin Esther defeated the wicked plot of Haman to destroy the Jews.

"Mordecai wrote these events down," the Book of Esther tells us, "and sent letters to all the Jews . . . both high and low, to enjoin them to keep the fourteenth day of Adar and the fifteenth of the same, yearly . . ."

Every year since then Jews all over the world have helped the poor and feasted and held fancy dress parties and heard the story of the Megila at Purim.

This year Purim will be observed Saturday night (March 5) and Sunday (March 6). According to the Halakha the Book of Esther (megillat Esther) is read twice: in the evening (March 6) and the morning (March 6).



PURIM

Snakes & Ladders

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PLAY this Purim snakes and ladders with your friends. You will need a dice, a cup and a counter (coins or even buttons would do) for each player.

You play the game just like ordinary snakes and ladders . . . you move your counter according to the dice you throw until you get home. The only difference is that you go up square 26 because you will hear the Megila, up square 22 to post a parcel to your teacher, and up square 28 to eat mother's delicious Hamantashen.

Go down the snakes because mother burnt the Purim biscuits (square 47), because you have dropped your gregger (square 39) or your Purim mask (squares 24, 30 and 33).

It's all in fun, so off you go!

STRANGE JEWISH TRIBES AND THEIR STRANGE CUSTOMS

By REUBEN KASHANI

Every community has its own Purim customs, all of them colourful and of great interest. A number of these customs have grown weaker in observance as the years have gone by, but they are still worth recording.

In many places, even today, the eve of Purim is a time for playing cards, throwing dice and drawing lots — all for money. This commemorates the lot cast before Haman and the 10,000 talents of silver he promised "to pay the king's treasuries for the Jews, to destroy them," the king, of course, being Ahasureus.

There is an ancient tradition among those communities which follow this custom. "God knew in advance and expected the wicked Haman to fall upon the Jews," they say, "and he therefore anticipated this happening and commanded Moses to collect from each of the Children of Israel a half-shekel as their soul's ransom."

Remembering this time-honoured tale, the synagogue officials and communal leaders collect a "half-shekel" from every member of the community and the money is distributed among the poor and for other worthy causes.

In a number of Hungarian communities instructions were given in the communal account-books for the Chevra Kadisha and the synagogue officials to organise collections on Purim. The collectors were chosen on the day in Adar on which Moses was born and died.

Hard Sell

As they went from house to house, their Chevra Kadisha boxes in their hands, the collectors made full use of psychology and "hard selling" techniques to ensure that every contribution was up to standard. They did this by taking cemetery officials and sextons with them, each carrying the tools of his trade. The idea was that people would remember that their turn, too, would come to be delivered into the hands of the Chevra Kadisha, and would contribute to the limit of their means.

Other countries, other customs. In Afghanistan, the Yemen and elsewhere the Jews used to eat eggs whose shells were first coloured with onion water or dyes.

Some people explain this, and also the custom of dressing up at Purim, by saying that the colouring of eggs and the dressing up symbolise the fact that Ahasureus changed his mind and that "Esther had not made known her kindred or her people" to the king. Not only did they eat eggs, but many people stayed awake all night to mark the fact that Ahasuerus was unable to sleep on the night the gallows was erected for Mordecai.

In Georgia (Russia) the males dressed up as horsemen and soldiers and rode through the streets of their towns as the satraps of King Ahasuerus used to do. In Italy, too, the men used to ride through the streets on horses, carrying cypress branches and blowing trumpets, acting out the verse from the Book of Esther: " . . . that they may array the man therewith whom the king delighteth to honour and cause him to ride on horseback through the street of the city . . . ."

Riding was also the custom in Egypt, but there the young men used to ride through the streets not on horses but on donkeys or camels.

Wax Figures

Effigies of Haman in the synagogue were by no means unknown, both in the area near Salonika (Greece) and in Frankfurt (Germany). In Greece the figure of Haman was placed in the seats set aside for mourners. During the reading of the Megila the children used to surround "Haman," belabour-resh, on the almemar and when the reading was over, they used to take the effigy outside and burn it.

The Jews of Frankfurt used to place wax figures of Haman and his wife, Zeresh, on the almenmar and set fire to them as the Megila was being read. In other places candles were lit, one for each of the ten sons of Haman. It was also the custom to light two large wax candles, representing Haman and Zeresh.

Throughout Eastern Europe Purim was the time when the young came into their own. At a mock ceremony a yeshiva student, usually the one who was best at his studies, would be chosen as "Purim rabbi." He would be taken to the bath-house, dressed up in a rabbi's clothes and be awarded his "rabbinical diploma," which would be read out to enable everyone to have a good laugh at the jokes and sly allusions it contained.

After he had been crowned, the "Purim rabbi" would give long "discourses" on all kinds of non-existent scriptural and other verses. In addition many Purim prayers were composed — selichot, kiddush and so on. Plays — both dramatic and humorous — were performed at home or in the courtyards of the synagogues.

The Sabbath before Purim is known as Shabbat Zachor ("Remembrance Saturday," as it were) because it is then that the Sidra is read urging us to "Remember what Amalek did unto thee by the way as ye came forth out of Egypt." Haman the Agagite was a persecutor of the Jews in the true tradition of Amalek.

For the Jews of Salonika the Purim atmosphere began to be felt as early as the Thursday before Shabbat Zachor, which they used to call "Shabbat Hacala" ("Sabbath of the Bride"). The name was given because of the custom to refer to any young girl as a bride during the first year of her marriage, when she had certain special rights, including the right to receive gifts on Shabbat Zachor.

On that day the parents of the bride and groom used to send the young couple presents — silks or gold or silver jewellery. Others sent them household and kitchen utensils.

The bride sent sweetmeats and confectionery of various kinds to her mother and mother-in-law. Grandchildren were also given sweets.

Sugar Models

The boys received sugar figurines of the bride and the girls, models of the groom. In the synagogue almonds and other nuts, as well as various delicacies, were distributed among the congregation.

Any Jew in Izmir, Turkey, who did not attend synagogue on Shabbat Zachor was punished, for it is a mitzva to remember Amalek.

In Kurdistan Shabbat Zachor was known as "Shabbat Habanot" ("Sabbath of the Girls"), and the girls used to meet in groups the day before and bake delicacies of all kinds. They would then go to the bath-house together and sing songs about Queen Esther and her beauty.

If one of the girls wore her hair in long plaits, the others would seize hold of them and chant this song:

May your beautiful plaits grow long
And may it be God's will that your life be one of ease.
May you have beauty like that of Esther
And may seven sons be born to you —
And may the youngest beat you . . .

On Shabbat Zachor the girls used to continue their merrymaking, going out into the fields to sing and dance and tell stories of the miracles performed by Queen Esther and of the downfall of Haman.

PURIM DICTIONARY

Purim means lots (Haman drew lots for the most favourable day to kill the Jews.)

Shelach manot means sending gifts (Mordecai commanded the Jews to make Purim a happy holiday and to give presents, especially to the poor).

Megila means scroll or letter (the name given to the Book of Esther, which tells the Purim story).

Gregger means rattle (shaken in the synagogue on Purim when ever Haman's name is mentioned).

Hamantashen are Purim cakes (shaped like triangles to represent Haman's hat or ear).

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TIME FOR A CHANGE

ISRAEL AND THE DIASPORA

In its issue of February 25th, the Jewish Chronicle of London, England, the world's most important Jewish newspaper, editorially hails the commencement of direct cultural activities of Israel within the Jewish community of Great Britain. It especially welcomes "the appointment of a cultural attaché to deepen contact with the community."

This new move by Israel is interpreted by our eminent confrère as the beginning of a new era where "relations between the Jewish state and the Jewish people are too important to be left to a variety of non-Israeli organizations," i.e., the different Zionist parties.

No one, but no one, can question the right of the government of Israel to seek a closer rapport through normal, diplomatic channels with a community that has an affinity of spirit with the Israeli nation. For decades, the French government, to mention but one, has encouraged cultural contact between the institutions of learning in metropolitan France and all those overseas who feel close to French culture. This is a non-political tradition accepted internationally which will be welcomed by Jewish communities once the expensive intermediaries between the Jewish state and local Jewish communities are retired.

As the London newspaper rightly points out: such relations are too important to leave them to non-Israeli organizations no matter how "meritorious their activities" in the past.

This year, the year of the eighteenth anniversary since the establishment of the Jewish state, perhaps the time has come for housecleaning in Jewish communities. Certainly the State of Israel has the right to appoint cultural attachés in any country, in any community so that those interested in Israel's tremendous progress in the field of culture could be brought nearer to this non-political effort.

Of course, in this new and vital reorganization of its activities, the State of Israel will be opposed by some within the Zionist establishment, by its vested interests, its bureaucracy and by the many parasites who thrive in a climate of misunderstanding of the difference between the role of an organized sovereign state and "a state en route".

Yet we know too that those who wish to help Israel get out of this abnormal position which is detrimental to its interests will be attacked by professionals. Nevertheless, those who sincerely want Israel to become completely independent —including full independence from interested parties—will pursue this road valiantly.

The editorial of the London Jewish Chronicle, the most influential Jewish press organ in the world, should remind those who still believe in the oldtime, pre-Jewish-state politicking that the time has arrived for a complete change.

Maariv and Jerusalem Post

If there's not going to be devaluation, how come Eshkol says there's not going to be one?

POPE PAUL SPEAKS UP

By our JCNS correspondent

ROME — Pope Paul has urged the members of the commission charged with implementation of Ecumenical Council decrees to watch carefully the interpretation and enforcement of those decrees.

What was established by the Council, said the Pope, will have to be authoritatively interpreted "and thoroughly enforced." Care had to be taken not to create doubts about the Council decrees nor to deform them arbitrarily.

Vatican officials are preparing a volume of documents to be devoted to "the problem of the Jews." The apparent intention is to counter allegations that Pope Pius XII took no action to prevent the massacre of European Jewry and that he was uncritical of Nazism.

These documents are part of a series of volumes being issued on the Pontificate of Pius XII. Father Angelo Martini, an Italian Jesuit scholar who is working on the documents, said that an "explicit invitation" to help the Jews is contained in a number of letters written by the Pope during the Second World War.

As an example, he said that Pope Pius "had favoured the establishment of welfare centres for Jews converted to Catholicism, after the Archbishop of Vienna had informed him of their sad condition.

"Not only were they subject to the racist laws (of the Nazis), but they were also banished by other Jews, being accused by them of having betrayed the faith of their fathers. Pius XII encouraged these centres to extend their solidarity to all the Jews, without distinction."

letters to and from the editor

THE HISTADRUT, GENERAL ZIONISTS AND GERMANY

Dear Editor:

I am a member of a society which supports the Histadrut Campaign. At one of our last meetings, we were told: the Labor movement in Israel had nothing to do with the establishment of the cordial relations between the State of Israel and the West German government; the majority in Israel opposed the Reparations Agreement which was approved by the governments of Bonn and Jerusalem as well as having been against the establishment of diplomatic relations; also that the World Jewish Congress, including its affiliated organizations in North America, were against this deal.

As a former resident of Israel, I tried to contradict these statements but was ruled out of order. What really are the facts?

Montreal **Y. Ben Gavriel**

LET'S LOOK AT THE RECORD

From the Editors:

The new era signifying relations between the governments of West Germany and Israel was inaugurated **entirely** by the Labor Zionist movement and its most famous leader, David Ben Gurion, Israel's former prime minister. These efforts were pursued by the Labor Zionist leader and present premier of Israel, Levi Eshkol.

Regarding the German question, there never was any conflict of opinion between Eshkol and Ben Gurion. In fact, in these efforts for a rapprochement with Germany, the Histadrut regime in Israel was supported totally by **all** General Zionists as well.

The only political party in Israel which opposed any deals with Germany, East or West, was Herut. The Communists denounced the deal, but with qualifications — that the "good" Germans are in Red East Germany, the "bad" in the West. This also was the theme of part of the extreme leftist-Zionist parties.

Because of the Reparations Deal initiated by the Labor government, all Israeli railroads, most of its modern ships, police cars in Jerusalem and the tremendous industrial empire of the Histadrut are built with German machinery. As every industrialist understands, because of this situation Israel's industry, railroads, shipping will be dependent upon West German parts for at least twenty years.

Concerning the majority-acceptance of the West German deal, both the Reparations Agreement and the establishment of diplomatic relations were ratified by the vast majority in the Israeli parliament. It was the Mapai, the Labor Zionist party, that led the movement each time for closer relations with Germany.

So far as the splinter-parties are concerned, the Mapai press in Israel recently reminded Ahdut Avodah that, while it (Ahdut) prefers to play the role of an "anti-German" group, its kibbutzim, like all others, nevertheless have accepted the machinery from West Germany.

The Jerusalem Post (which speaks for the government, the Histadrut and Mapai) went even further. Discussing, on February 9th of this year, an incident whereby one radio announcer refused to read a commercial about Volkswagen, the newspaper stated in an editorial:

"It is difficult to see on what grounds the advertisements could be banned from the air (of Kol Israel) if the government permits the import of German goods, including Volkswagens — presumably necessary as part of our general relations with Germany — and also in order to make it possible to export to that country. If we import Volkswagens, do we salve anyone's conscience by a conspiracy of silence on the subject?"

As for the World Jewish Congress, it was its president, Dr. Nahum Goldmann, president also of the World Zionist Organization in which all Labor Zionist parties are participants, who negotiated the Bonn-Jerusalem deal. Mapai, Mapam, Ahdut Avodah never mobilized their forces neither in the World Zionist executive nor in the Jewish Agency executive to disavow Goldmann. In fact, they were represented — and are represented to this day — in each committee which distributes whatever goods or funds are obtained through this deal.

For the record, only the Herut party fought uncompromisingly against the Bonn-Jerusalem deal. And observers in Israel claim that this party lost the last election because of its anti-Bonn policy, since the majority of the people in Israel is resolute in supporting the pro-Bonn orientation of the Histadrut-led government.

PERIM

NEW DANGER SPOT IN THE MIDDLE EAST

LONDON, JCNS. — Israel's confidence that Britain will not cede the island of Perim, in the straits of Bab el Mendeb, commanding the southern entrance to the Red Sea and passage to and from the Suez Canal, seems misplaced.

A Colonial Office spokesman told the JCNS that Perim, which stands between the Yemen and Ethiopia, will become independent with the rest of South Arabia in 1968.

The problem of Perim has been raised by Israeli circles in the wake of the British White Paper on defence which states that after South Arabia becomes independent and British troops are withdrawn from Aden, the Government does not intend to conclude a defence agreement with South Arabia.

However, the doubts expressed in the Commons about the Government's ability to shrug off a request from the South Arabian Government for a defence arrangement with Britain after independence, may yet lead to a reconsideration of the situation.

The Red Sea has become a vital artery in Israel's mercantile communication and, obviously, it is of the utmost concern to her that no situation should be allowed to arise in which her freedom of passage is imperilled.

ON THE SPOT REPORT FROM AUSTRIA

HOMELAND REVISITED

by HENRY SANTON

My American passport helped me to hide the ties that once existed as I, middle-aged and a quarter of a century later, came back to Austria, where I had spent many wonderful vacations as a boy till Hitler forced me to flee from the country where I was born.

I envied a Canadian fellow-traveller, who measured his own mountains against those of the Salzkammergut, and a couple from New Zealand, who raved about the beautiful architecture of the Old World. As hard as I tried I could not for a moment forget the nightmare which had preceded my hurried departure from the country I had loved so much.

Mozart and his unforgettable music was on the lips of many tourists as I brushed shoulders with them in the narrow streets of Salzburg. But as I passed the many familiar landmarks, I felt myself a stranger.

Not even the breath-taking panorama of the Hohensalzburg, the majestic fortress still intact as it was during the Middle Ages, could deaden the dull pain of melancholy I felt ever since I had set foot again on Austrian soil.

When a guide pointed at the massive Tennengebirge and the nearby Untersberg, my eyes followed his direction mechanically. Legend has it that Barbarossa sleeps there till summoned again to lead his people to new glory. Where was he, I wondered, when Europe needed him so badly to stop a maniac from plunging the world into war again?

The physical scars of this conflagration, extensive as they are, heal much quicker than the injuries to the soul, which have the strange habit of bursting unexpectedly wide open like a volcano which had been sleeping peacefully.

Sensitive by nature, and made even more so by past experiences, even the slightest remark of a uniformed petty official can bring back visions of horror in me.

During the seven years of German occupation the seven million Austrians had suffered a loss of 380,000 in dead and missing. Many victims of this grim statistic were once my friends and classmates.

Always so proud of their country's own history, I still cannot understand what had changed them practically over-night, when 400,000 tradition-conscious Austrians thronged into Vienna's Heldenplatz in 1938 to give Hitler a rousing ovation.

Now, a quarter of a century later and trying hard to forget these Austrians, apparently urged on by a new sense of destiny, once again embrace the "Gemuetlichkeit" that so uniquely stamps their individuality.

During my visit to Austria I saw many churches, from imposing cathedrals to humble village chapels. Most of them paid tribute to their fallen sons of both world wars, but I could not find a single market anywhere dedicated to the 60,000 Austrian Jews, my father included, gassed in concentration camps.

Maybe the ceremonial hall of Vienna's Jewish cemetery, destroyed by the Nazis and never rebuilt, was intended to serve as such a memorial. At least the caretaker whom I had asked, had no better explanation, but we Jews certainly do not need such a reminder.

Such tormenting thoughts went through my mind as I walked through the torture chambers of the famous fortress. When a small boy jokingly tried for size the hand and foot fetters in which prisoners were chained to the walls, I envied him. This innocent child was still too young to see in these silent witnesses of man's inhumanity to man a sad but symbolic link of time. At what age does prejudice and hatred break the spell of immunity children are blessed with?

When I came down from the lofty top overlooking the city it began to drizzle. Indifferent to the light rain which visits Salzburg frequently, I strolled through the beautiful Mirabell Garden. The ornamental flower-beds and the formally trimmed hedges, interspersed by many graceful statutes, belie the fact that they, too, had watched brutality and the spectacle of man's rise and fall.

I came to the market-place, where farmers, their tiny stalls covered by large umbrellas, still offered their produce to house-wives, who expertly checked the firmness of each head of lettuce. Small children, in typical leather shorts or the traditional dirndl dresses, were still hanging on to their mothers' skirts as they had done when I was a boy.

A small mountain of divinity, displayed in the old candy shop, brought up sweet memories in more than one way. When I bought a generous portion I did not get beyond the first bite, because a tiny morsel of nut had lodged itself under my bridge. When I distributed the remaining candy to a group of small children I realised that even my teeth had changed.

I went to Linz to recapture some of my childhood dreams, but as I stood on the main square, facing the Danube, it was not waltzes my ear seemed to hear, but the fanatical shouts of my townspeople listening to the infamous charges of Germany's madman. Looking back, it is hard to believe how pathetically ill-informed we Jews had been while Europe was shaking in its very foundation.

Our Jewish community, quite small in number, represented all the factions and splinter groups which characterised European Jewry prior to the Second World War. As a boy I belonged to a Zionist youth organisation. We dreamed about Israel, but were frequently scolded for it by our elders, who thought such behaviour un-Austrian.

In sunshine and rain we headed for the country to a dilapidated farmhouse given to us by the mother of one of the girls. On this tiny plot of land we grew our own vegetables and fruits and listened to Jewish history around camp fires.

Though I had not been aware of any goal, I suddenly found myself in front of the house where I once had gone to visit my father, imprisoned there by the Gestapo and who had risked his life to let me see my father for the last time. Now a fairly prosperous manufacturer, I did not see much point in trying to contact him.

Instead I went to my old building, where I found a janitor mopping the well-trodden stairs. As he saw me standing undecided in the main lobby, he testily pointed in the direction of the washroom, but I found it too difficult to explain that this was not the thing I had been looking for.

Back in the hotel dining-room the orchestra played waltzes and other familiar tunes, and people happy and content, were enjoying themselves listening to the music, but I was not allowed to share their merriment. With eyes half-closed I saw mother in front of me, and how proud she was when I danced the waltz with her.

The next day I went to Innsbruck to meet Count Oscar von Lubomirski, the president of the small congregation. Of Polish origin, but born in Innsbruck, Lubomirski, always an outspoken anti-Nazi, had met and married a Jewish refugee from Berlin, Taken for a foreigner, she had lived there till 1942, when she was denounced and sent to a concentration camp. Before she died (in the United States, after her liberation from Auschwitz) Lubomirski became a Jew, as a final tribute to his devotion.

Since her death this unusual aristocrat has led the small congregation, reactivated immediately after the war.

In the combined provinces of Tyrol and Vorarlberg, where there were 500 Jewish families before the war, 70 individuals, including some twenty-odd American students and Servicemen, still hold services regularly; and for the High Holy-days they even get a cantor from Vienna, where most of the Jews find it easier to live.

I had come to Austria just to see the country and the Alps again, but as I met many young people and students I discovered a faint promise of change, which made me wonder whether my own attitude had not been influenced too much by the past. While I hardly expect ever to be able to forget the past, I am determined to make a conscious effort to look more hopefully into the future, which may yet bring lasting peace to this troubled country I once called home.

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SOCIALIST LEADER TURNS ANTISEMITE

VIENNA, Austria — On the eve of the general elections, scheduled for Sunday, March 6, Anti-Semitism has re-emerged as an element of Austrian politics.

Battling for votes, Franz Olah, former Socialist Interior Minister expelled from his party two years ago and now running on his own Democratic Progressive ticket, has injected Anti-Semitism.

Playing on the alleged Jewish origin of his former colleagues, Mr. Olah also elicited anti-Semitic howls of approval from an audience at a gala election meeting in the large hall of the Vienna Konzerthaus.

In addition, anonymous election leaflets distributed in lower Austria say that Mr. Olah was expelled from the Socialist party because of his opposition to Communism as well as to "the Jews Pittermann, Broda, and Kreisky." Bruno Pittermann is the Socialist leader and Vice Chancellor, Christian Broda is the Minister of Justice and Bruno Kreisky, foreign minister, who is the only one known to be of Jewish ancestry and who spent the war in Sweden.

"The Jews in the Socialist party are reaching for control," it continues in Nazi style. "Pittermann and Kreisky, will you emigrate abroad again as you did once before? This will be easy for you, no doubt, thanks to your links with international Jewry. Surely you have secured your capital as labor leaders so that your livelihood in exile will be guaranteed."

Less flagrant anti-Semitic remarks made their reappearance in postwar Austria long ago, but this is the first time since Hitler's day that such strong statements have become part of election campaigns.

There are about 10,000 Jews left in Austria.

SERMON FOR THE WEEK

TIME FOR MIRACLES

The festival of Purim derives its name from the lots that Haman cast when ascertaining a favourable date for the destruction of the Jews. And it is for a good reason that, out of the entire episode, this fact should be given significance.

For the drawing of lots gives a clue to the character and state of mind of the person who resorts to it. He is motivated by the belief that everything happens by chance; and he is willing to gamble on this chance.

It constitutes a negation of belief in the divine governance of the world. If everything happens by chance, there can be no room for Divine Providence in the world of man.

Haman used this method of decision because he believed that men's lives can be made or unmade by the toss of a coin. He was convinced that there was "neither justice nor judge" in the world to call him to account. The centuries that followed threw up many would-be imitators who espoused the self-same philosophy.

Purim was chosen as the name of this festival to reveal the hollowness of this claim. It was intended to show the Jewish people and the world that nothing is left to chance. Behind the scenes, and unbeknown to man, in the seemingly insignificant and unconnected incidents of human life, a divine hand is at work to shape our future and guide it towards His goals.

It is, perhaps, for this reason, that the special prayer we recite on Purim is prefaced by the "Al Ha-Nissim" paragraph. "We thank thee for the miracles of salvation that Thou hast wrought for us in those days and at this season."

Why appeal to miracles when nothing of a miracular nature took place? There is no single incident in the Purim story that does not lend itself to a purely rational explanation.

The answer is that Jewish thought recognises two types of miracles. There is the miracle that is open and manifest. It is obvious to anyone who is privileged to witness it.

The plagues of Egypt and the crossing of the Red Sea belong to this category. The rabbis comment that at the crossing of the Red Sea, even a "maidservant" who lacked spiritual depth easily recognised that here no ordinary events were taking place.

But there is also the mircle of the concealed type, that cannot easily be recognized on the surface as being from God. It is only when we look back with hindsight and see how events have added up to form a pattern of salvation, that we recognise that the Divine finger has been at work in the world.

It is the kind of miracle to which we refer in the Amidah when we thank God "for Thy miracles are daily with us . . ." For the eye of faith can be assured of their existence with the same certainty that attend the manifest miracles of God.

This, then is at the heart of the Book of Esther and the Purim story. Miracles do happen, and God is always part of the historical process. Chaim Weizmann once said, "A Jew in Israel who does not believe in miracles is not a realist". Like Mordecai and Esther, we fulfil our task when we lend ourselves to be the instruments through whom the victory of right over might comes about.

Opinions

WALL STREET UPROAR PREDICTED BY EXPERT

By B. H. GARFUNKEL

Chiefly because of the Vietnam War, the entire U. S. outlook seems to be changing rapidly. Hence many of the goals and policies recently announced by Washington now are in danger of either being scrapped or postponed. Unfortunately no decisions have been forthcoming; all alternatives look bleak.

The hopes of the United States Government were built around the comfortable philosophy, "guns with butter", which promises a cozy and profitable war. However, past history teaches that there are no wars capable of success especially when a country must stand and fight alone.

Apparently this harsh lesson now is emerging. It may mean that America has been very much misled. Instead of "guns with butter", it soon may be necessary to substitute "austerity with sacrifice".

These are some of the harsh decisions that soon must be made. It is some of these approaching consequences which are becoming very frightening to Wall Street.

The writer is a member of a Toronto investment firm.

ENVOY QUOTES MEGILLA BESTOWING QUEEN'S HONORS UPON ISRAELIS

JERNSALEM (JCNS) — "Thus shall it be done to the man whom the Queen delighteth to honour", Mr. Michael Hadow, the British Ambassador, quoting the Book of Esther, said in Hebrew when presenting honours to two Israelis last week.

He was investing at his residence in Ramat Gan Dr. Abba S. Arnon the chairman of the Anglo-Israel Chamber of Commerce, with the C.B.E., and Mr. Herzl Zuckerman, the secretary, with the O.B.E., awarded by the Queen for their services contributing to increased British-Israel trade.

PURIM CARNIVAL IN TEL AVIV: Masquerade on Allenby Road.

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ADVENTURES BEHIND THE IRON CURTAIN

THE LAST JEWISH FIDDLER IN A PRAGUE BAR

PRAGUE — The Barbara Bar on Jungmannova Street is two steps down. They lead from the street-level Communist reality of today's Prague to a past almost as mythical as the seacoast of Bohemia.

That past is everything evoked by the thought of that nerve center of prewar Central Europe, the coffeehouse, reports the N. Y. "Times" Henry Kamm.

The Barbara Bar is no coffeehouse. There is no cake or whipped cream, no customers spend the afternoon and the price of one cup of coffee to read the day's newspapers supplied by the management. But the Barbara Bar has perhaps the one surviving personification of all prewar coffeehouses, the stand-up fiddler.

Survival Speaks

"I am the last of the stand-up fiddlers in Prague", says Otto Sattler. "More important", he adds after a quick look at the customer. "I'm the last Jewish fiddler in Czechoslovakia".

In that too, Mr. Sattler is in the tradition died with the war, most of their fiddlers died in the Nazi extermination of the Jews.

Mr. Sattler is everything that legend demands of the coffeehouse fiddler. He is a good source of sometimes reliable information on life and love, and a raconteur of gay and sad tales. He knows who is in and who is out.

His repertoire of continental mood music is vast, and his musical taste far better than the works that he performs from late evening to early morning, with few breaks. In his conservative blue suit and vest, he looks like a mournful though moderately successful cloak-and-suiter.

He speaks Czech, German, Yiddish, French and English, with a smattering of most other modern languages — which he handles with enough finesse to give the impression he really does speak Spanish or Danish.

Fiddler Has Gambit

He insults the paying customers, who think he doesn't mean it.

"She's not pretty, she's not ugly. Just pretty ugly", he tells a middle-aged man coming up for air from an embrace.

Then he picks up his gimmick — all coffeehouse fiddlers had a gimmick. His is an instrument of his own devising, something like a miniature electric guitar. He calls it a ukulaika, a cross between a ukulele and a balalaika.

"It's in the middle, like Czechoslovakia", he says. That reminds him:

"Did you hear? There Russians are on the moon". Then, with refined timing and a melancholy face: "But not all, not all."

There is a political tinge to some of his repartee, not from opposition, one feels, but from tradition. Coffeehouse fiddlers traditionally espoused the philosophy that governments are inevitable, but are acceptable as long as they allow themselves to be twitted. That is one reason the Nazis destroyed them.

Mr. Sattler is in his 44th year of stand-up fiddling. He started in southern Bohemia, where he was born 60 years ago, the son of a grocer. His career included most of the typical way stations: Prague, Vienna, Karlsbad, Marienbad.

Then, tragically typical, Theresienstadt, where he played in the window-dressing coffeehouse of the window-dressing 'model Jewish town" the Nazis established there. Auschwitz followed, where his wife and three children perished. Then came Dachau and liberation.

His fiddle was a gift from Gen. George S. Patton Jr. after the liberation, Mr. Sattler says. It is not the sort of story one asks proof of. And perhaps Mr. Sattler might furnish it.

He returned to Prague because he yearned for the town. He remarried. His 18-year-old daughter is studying voice. He has worked in the Barbara Bar, a state enterprise, for eight years. He earns 1,800 crowns (about $112) a month.

The pianist strikes up chords. Mr. Sattler listens, takes a last sip from his Sputnik-vodka and orange juice, picks up fiddle and bow and announces, 'Stardust".

Awaiting his entry, he says, matter of factly:

"I'd rather play Czech songs in America than American songs in Czechoslovakia".

TOO BUSY TO ACCEDE TO UNITED NATIONS GENOCIDE CONVENTION

LONDON, (JCNS) — Although the British Government had announced that they intend to accede to the United Nations Convention on Genocide, which outlaws attempts at race extermination, there is as yet no sign when this will take place.

Before the act of accession can proceed, certain changes must be made in the domestic law, and this can be held up owing to the congested state of the Parliamentary timetable, to say nothing of the possible intervention of a general election.

The fact that the Government is unable to give a date for accession was brought out in the Commons last week when Mr. Dick Taverne (Labour, Lincoln) asked when it was intended to introduce legislation to bring the domestic law into line with the Genocide Convention so that accession to it could take place as soon as possible thereafter.

Miss Alice Bacon, Minister of State, Home Office, replied:

"I regret that I cannot at present say when it will be possible to introduce this legislation".

LONDON, (JCNS) — A swing of the pendulum in Britain and other countries against the outbreak two years ago of an antisemitic campaign on National Socialist lines is reported by the executive committee of the World Jewish Congress, British section.

The committee said in an introduction to its survey of the international scene over the period:

"These two years mark not only the growing recognition of the dangers of antisemitism, nazism and racialism at large" — but also effective action against them on all levels.

Most important was the pronouncement of the Ecumenical Council of the Roman Catholic Church on the Jewish question, though the practical value of the statement would largely depend on its implementation.

In Britain the passing of the Race Relations Act in 1964 has helped, and the United Nations General Assembly's adoption of an international convention on the elimination of all forms of racial discrimination was welcomed as "a significant step in the universal recognition and respect of human rights".

The survey also pointed out that the World Jewish Congress would continue to impress on the Germans that they see the new 1969 time limit for prosecuting Nazi murderers as only a "temporary measure".

Taxi Driver Back In London

JERUSALEM (JCNS) — Mr. Wolfe Busell, the taxi driver who went to Israel last year after trouble with British fascists, has written to the "Jerusalem Post" from London saying he had returned because his plans had not materialised.

"My wife and I came up against a lot of obstacles and things were very difficult", he wrote.

HUMAN RELATIONS

Messy Husband

DR. ROSE N. FRANZBLAU

QUESTION: I have been married seven years, very happily, to a wonderful boy. We are expecting a baby next month, our first.

When we first married, my husband was very neat and orderly. Then he started leaving his clothes around on door knobs, chairs, the couch, etc. Even though I was working and really had little time, I picked up after him.

He is interested in the stock market and collects articles on stocks and taxes (this is his field) and hoards them in his closets. We live in a small apartment with few closets. With the baby due so soon, I'm worried.

Now he feels picking up his clothes, etc. is my job and that's partly why he got married—to have a maid. He feels I should understand that his articles are helpful to him in his occupation. I won't have time in the future to pick up after him.

My friends feel I have been wrong to put his things away. They suggest I go through his papers and mail and discard whatever I think unimportant. However, I feel this is an invasion of his privacy.

ANSWER: It often happens at critical times in a person's life that old fears crop up in the form of inappropriate behavior. Even anticipating the coming of a happy event, like an engagement, a marriage, or a baby, carries with it some anxiety.

* * *

In adolescence, messiness is part of the rebellion of the youngster against the parent and his way of telling the parent off for being made to control himself when he was little and couldn't fight back.

Hoarding is part of the same phenomenon. A youngster who was asked to give up too much too soon is unable later to give up anything.

Sometimes a wife is motherly in the attentions and considerations she gives to her husband, while the husband behaves very much like a father to his wife. This often occurs in childless couples or couples awaiting a child. They see in the child about to be born a competitor for the other's attention, time and energy. Old jealousies of a younger brother and sister may reappear at this time, directed at the spouse.

The worry that it will be too much for you after the baby comes is a manifestation of normal anxiety about the event to come. You transfer your agitation onto a reality like your husband's habits that you can agitate about with justification and validity. He, by his behavior, is saying that with another coming into your lives he still wants to be the first in your life.

* * *

You are married to a wonderful man, not to a wonderful boy. Instead of telling him what to do, you might ask for his help and advice as to how things could be arranged more practically.

Let him see you now as the female dependent on him. As the father of a child, he has really come into his own. Let him feel that he is really the man of the house. He will then share your responsibilities by being more cooperative.

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the lively arts • BY D. COHN

• Camelot, the tremendously successful stage musical play by Alan Jay Lerner and Frederick Loewe, will be produced by Jack L. Warner, president of Warner Bros., as one of the most important motion picture productions ever made and a notable successor to My Fair Lady. The musical extravaganza will begin to be filmed in the middle of September. Casting is being finalized and negotiations are in progress with top directors. The Broadway production starred Richard Burton, Julie Andrews and Robert Goulet.

• A motion picture, as yet untitled, will be co-produced by the United States and the Soviet Union. It will be based on the life and works of the great 19th century Russian composer, Peter Ilyich Tchaikovsky.

• Lucky the stars of David Lean's MGM film of Doctor Zhivago weren't superstitious. When the cast was filming on the immense Moscow Street set outside Madrid, all telephone calls to and from the set had to be made through the nearby Del Este Cemetery because of the shortage of telephones in the Spanish capital. After a few days, the stars took it as a matter of course when told they were "wanted" at the cemetery.

• Robert H. O'Brien, president of MGM, announced that final details have been worked out to produce Cornelius Ryan's new book, The Last Battle, which reconstructs the capture and fall of Berlin in 1945.

• Friedreich Duerrenmatt, whose The Physicists just completed a run at Toronto's Crest Theater, has another hit, The Meteor. David Merrick, the producer, on a scouting expedition to England and other parts of Europe, will visit Zurich, scene of the recent premiere of The Meteor.

Described as a macabre comedy, the play occurs in a "La Boheme-type" artist's hostelier. A prize-winning author, presumably dead, suddenly comes to life. Carried on from there, there are plenty of shudders.

• Kurt Unger, 44, is the man behind "Judith". He waited a long time before he made the film, his first, because "I wanted to begin my production career with a really important picture".

Unger was born in Germany. He left because of Hitler, in 1933. With his mother and younger sister he migrated to Palestine. His father, Ziegfried Unger, notable German film producer, died before they left Germany.

A naturalized citizen speaking Hebrew fluently, at 18 he started work for a cinema exhibitor who arranged shows for the Allied troops in Palestine during the Second World War. Afterwards Unger became a film distribution agent and finally agent for United Artists in Israel.

In 1953 he became head of production for United Artists in Italy. In 1959 he moved to London to supervise British production for the company.

Technically, Unger could have made "Judith" in Italy or Spain, but "you can't shoot a picture about a country, especially one like Israel where there's something in the air, in another locale".

A MANY-ROLED ACTRESS.—Sylvia Lennick, one of Canada's favorite actresses whose versatility brings her an assortment of delightful roles, now plays Aunt Eller in Oklahoma!, at Toronto's Royal Alexandra Theater till Saturday, March 5th.

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PREMIERE

Ivanov, the story of the downfall of a middle-aged man who is incapable of dealing with a broken marriage, Chekhov's first play, will have its Toronto premiere at O'Keefe Center Monday evening, March 28th, and will run through April 9th. Sir John Gielgud will direct and star. Vivien Leigh, luminous star of films and stage, will play opposite him. Included in the cast are Roland Culver, John Merivale, Ethel Griffies and Paula Laurence.

AS GOOD AS NEW

The Royal Alex' production of Oklahoma, is as good as new after 23 years in service. Though the corny musical has been seen as stage show and movie through the world, one never tires of it. The presentation at the King Street West theater is as refreshing as the first day it was produced. The tunes are just as lively too.

SEEKS REPLACEMENT

The Board of Governors of the Crest Theater Foundation is seeking an artistic director of highest caliber to replace Murray Davis whose resignation from the post will be effective at the end of the current season. Mrs. Herbert Agnew, chairman of the Board of Governors, has contacted the Canada Council and the Province of Ontario Council for the Arts to inform them of the vacancy; a committee of three of the Governors has been formed to find a suitable replacement which will be difficult indeed.

Active planning of the subscription series and next year's season will be underway at the end of the month. The financial campaign will continue throughout the year for the needs of the Crest are the same.

BIT OF ERIN

The Feis Eireann, composed of young Irishmen and women, will perform next Friday evening, March 11th, at Massey Hall. Before they return home, they will have appeared in over thirty states in the U.S. and in Canada, Iceland and the Maritime Provinces as well.

PLANS AHEAD

Louis Negin has left the Cole Porter Show at Old Angelo's for three days to try to find in New York the new Cole Porter Show for next season. Director Jack Creley is pinchhitting.

Included among recent patrons were Mayor Givens and Finance Minister Walter Gordon.

While in New York, Louis plans to attend the opening of the new Tennessee Williams play which stars Kate Reid, one of the local show's biggest backers.

ANOUILH AT POOR ALEX

The London and Broadway success by Jean Anouilh, The Rehearsal, is the sixth play to be presented by Aries Productions, starting Wednesday, March 9th, at the Poor Alex (Bloor at Brunswick).

Directed by Andrew Allan, the play will feature Bruce Gray, Sean Mulcahy, Paisley Maxwell, Ray Gideon, Norna Wales, Douglas Ney and Norma Clark. Executive producer is Bruce Gray who just has completed a two-month run in Jackson's Point, Toronto, and Montreal of Who's Afraid of Virginia Woolf? He also designed the set for The Rehearsal.

FREE FOR ALL. - Joyce Gordon plays Dorine and Douglas Marland plays Orgon in Toronto's Crest's production of Moliere's Tartuffe, playing till March 12th.

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TORONTO WOMEN

MEETING

The monthly meeting of the Hebrew Weston Sanitarium Service Club was held recently at the home of Mrs. B. Freeman. Twenty-five members attended Mrs. Hyman Halbert, president, presided.

Mrs. Edith Silver rendered musical selections, accompanied by Mrs. B. Walker.

A handkerchief, donated by Mrs. M. Weinstein, was raffled and won by Mrs. A. Tennenbaum.

MUSICALE

Sisterhood of Beth Am will be entertained by the Farband Hazimir Choir, directed by Mrs. Esther Ghan Firestone, on Tuesday, March 8th, 8:30 p.m., at the synagogue.

GENERAL MEET

A meeting of the Etzion Chapter, Mizrachi-Hapoel Hamizrachi, was held recently at the home of Mrs. J. Lubotsky. Mrs. L. Rosenfield presided.

Mrs. R. Waverman read the minutes of the Council meeting. Plans were made for a rummage sale to the held this month.

Mrs. N. Shields, convenor for the ad book, distributed literature and asked the members to start on the project.

Records were played, including Fiddler on the Roof. Refreshments were served. The raffle, donated by the hostess, was won by Mrs. M. Rayman.

EXECUTIVE MEET

The Shaarei Tefillah executive meeting was held on Wednesday, February 23rd, at the home of Mrs. David K. Sugar. Mrs. David Josephs was co-hostess. Mrs Nat Miskin presided.

Mrs. Al Sugar reported on the fashion show and tea which will be held this month. Lil Cogan and Tillie Miskin are convenors.

Mrs. Norman Rasky will chair the closing dinner, June 1st, when incoming officers will be installed. Mrs. Max Fishbane has been appointed chairman of the nominating committee.

MONTHLY MEET

The February meeting of Ner Israel Ladies Auxiliary was held on Wednesday evening, February 23rd, at the home of Mrs. E. Kohn.

Barbara Gryfe sang songs.

RECENT MEETING

Mrs. Harry Magder, president, presided at a meeting of Shaarei Tefillah Sisterhood held recently. Mrs. Bernard Rosensweig, chaplain, spoke on the Scrolls of the Law. A forthcoming fashion show and the closing dinner in June were discussed.

The B'nai Akivah Choir presented Israeli songs and dances under the direction of Aube Weisbrod.

Mrs. Jack Schwartz was thanked for her beautiful table decorations.

SPRING KALLAH

Sisterhood of Holy Blossom Temple will present its Spring Kallah on Tuesday, March 8th. Guest speaker will be Rabbi H. Leonard Poller, spiritual leader of Beth Sholom, Montreal. He will discuss: Hillel, His Life and Significance.

MET

Sisterhood of Beth Emeth Bais Yehuda held a general meeting on Monday, February 28th. Rabbi J. Kelman and Rev. David Clarke participated in the program: The Cycle of Life.

ISRAEL COINS

Rishon Chapter, Hadassah-Wizo of Toronto, have the sole distribution rights for Central and Eastern Canada for the unique collection of Israel coins and medals recently seen on display at Hadassah's 21st biennial convention here.

Minted from high grade Israel silver, the coins, which have an equivalent monetary value of five pounds, have been struck off annually since 1958, when Israel marked its tenth anniversary of statehood. A one pound coin is issued later each year at Hanukka time.

The coins increase in value every year. The dies used in the striking of the commemorative coins are publicly destroyed each year so there is no danger of restriking coins at a later date.

Special half pound pieces also have been issued in 1961 and 1962. Their aim is to supply in Israel currency the coins needed for the purpose of aiding the poor and needy of the community.

They all are beautifully etched and make ideal gifts. Proceeds from the sale of these coins will aid the work of Hadassah. Mesdames S. Wise and H. Alexandroff are in charge.

FIRE IN HILLS

JERUSALEM (JCNS) — A routine Israeli Army patrol in the Hebron Hills was fired on by Jordanians using automatic weapons last Tuesdayafternoon. The Israelis fired back.

After an intermittent exchange of shots which lasted for 20 minutes, the patrol continued on its way. There were no Israeli casualties.

QUEEN OF THE PROM. - Barbara Good, grade 12 student at Bathurst Heights Collegiate, who was crowned Queen of the Prom at Toronto's Casa Loma, Thursday, February 3rd.

KEEP SMILING

MAKING A LIVING

Two old friends were on their way home from a lodge meeting.

Asked one, "So what does your son do for a living?"

"He got some crazy idea in college and studied to be a psychologist."

"So how is he doing?"

"Not too bad!"

"So why not! I understand these fellers pick up plenty of change that falls behind the couch!"

ULTIMATE OF SPLENDOR

A new Jewish Center has just been completed in the swankiest suburb of the city. It is so elaborate, so expensive, that it was named, Our Lady of Perpetual **Simchas**.

Now money has been appropriated for an additional wing which will house a split-level **succah**.

OBLIGING

An operator in a dress factory asked a co-worker if she could recommend a doctor.

"**Oi**, have I got a doctor! His name is Dr. Abercrombie Greenfield. And he's a living doll. He's so good, if you can't afford an operation, he'll even touch up your X-rays!"

LITERAL

After his first day at Sunday School, little Myron asked his father, "Papa, I want to ask a question".

"What is it, Son?"

"The teacher was reading the Bible about the Children of Israel building the temple, the Children of Israel crossing the Red Sea, the Children of Israel making sacrifices. Didn't the grownups do anything?"

IN REPERTORY. - Sylvia Shore as Sophie in Canadian Players' production of The Departures, the latest addition of repertory at Toronto's Central Library Theater.

HERE FOR ST. PATRICK'S. - Feis Eireann, singers and dancers from Ireland, who will perform at Massey Hall on Friday evening, March 11th.

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AGAIN HAMAN

By RUTHIE

Once more we're celebrating the beautiful festival of Purim. Which reminds us of the Jews' deliverance from nasty old Haman. And, *leider* (unfortunately), our people always were confronted by Hamans now and then. Remember the Spanish Inquisition? And who will ever forget the last ,most recent holocaust?

But Haman stalks through our everyday lives just the same.

* * *

How about the owner of a building who advertises for "only adults"? Wasn't he a child once? Or maybe he remembers how he wrecked things, and judges everybody by himself.

A louser. On ontisemmit (an antisemite).

* * *

What about, sometimes, the corner grocer?

You give him a weekend order a block long and he forgets the most important thing — parsley.

Now, tell me, what *bahlabusta* (housewife) can make chicken soup without soup greens?

So he tells you he's "all out". Well, why couldn't he do you a favor and get some from another place? After all, you must be his best customer. Brains!

On ontisemmit.

How do you like the secretary who tells you the doctor's appointment book is filled for the next ten weeks? He can see you three months from now.

But you need him today. Who thinks ahead three months? You can drop dead, God forbid, till then.

Wonder if he knows . . .?

On antisemmit.

* * *

Ah! There's that "special" at the hairdresser's you've been waiting for—tint and set for half-price. You can hardly wait. There's your chance to prove to your husband you're still a glamorpuss—within your budget. So . . .

Nu, a black year on that guy! The tint—so, okay. At least it covers the gray. But the set! Who, does he think, could comb it every day? What does he want? You should come in for combouts so he could make up the difference?

On ontisemmit.

* * *

Your youngster comes home from school crying.

"The bus driver took an extra ticket from me. He wouldn't believe I'm ten because I'm tall. Molly is older and she only paid half because she's short."

On ontisemmit.

* * *

It snows. The city is so busy cleaning up the main arteries. The side streets? God knows when. You have to walk on the road, comes along a car, your coat is nicely splashed . . .

On ontisemmit — the city and the car.

* * *

You've tried every Chinese laundry in town. But, according to your better half, his are the only shirts that come back mangled.

You swear till you're blue in the face that they're hand ironed. Your laundry man swears too.

But—if you want a little extra, then it's ten cents more on a shirt.

Highway robbery! *On ontisemmit.*

* * *

The cost of living continuously rises. Now there's another city sales tax. But does your husband's take-home pay rise accordingly?

You finally drug him into approaching the boss for a raise.

So what happens? He points to your breadwinner the year's losses—the help gets paid but the boss draws nothing. (My heart bleeds.)

But—and here's a secret—your hubby has been chosen the next Man of the Year. For this he'll get a wristwatch.

On ontisemmit.

* * *

You know what? From the little Hamans you can suffer plenty too.

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ENGAGEMENT

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TORONTO OBITUARIES

ALTMAN, FANNIE. On February 28th, late of 3104 St. George Street.

FLEISHMAN, GERSHON. On February 26th, late of 4 Mascot Place.

GILBERT, NATHAN. On February 22nd, late of New Jersey.

GLUCKSTEIN, IRWIN. On February 21st, late of 253 Codsell Avenue.

SCHWARTZ, ABRAHAM. On February 22nd, late of 306 Rushton Road.

SHIMKOFSKY, BESSIE. On February 28th, late of 2 Humewood Drive.

WINTRAUB, HARRY. On February 22nd, late of 26 Fraserwood.

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FINCH - BATHURST

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Come along unattached Ladies and Gentlemen, Everybody ! Join in
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And enjoy yourself
PURIM EVE

Saturday night, March 5th, 8:30 sharp at a **Spotlight Dance.** Orchestra. 3199 Bathurst Street (2nd floor).

Nominal Fee

TORONTO ONLY

TO ERECT MONUMENT

The Toronto Ostrovtzer Mutual Benefit Society plans to erect a monument in memory of the victims of the Hitler extermination in their hometown, according to a statement by S. Zaigman, chairman, and A. Bainerman, secretary.

The monument will serve as a reminder of the holocaust during which the majority of the Jewish community in Ostrovitz was annihilated.

SPEAKER

Dr. Benjamin Shlesinger, well known Associate Professor of Social Work at the School of Social Work, University of Toronto, will be guest speaker at a meeting of the Single Parents Associated, on Tuesday, March 8th, 8:30 p.m., at the Glen Rush Public School (Caribou Street, one block south of Lawrence and east of Bathurst).

Theme of Dr. Shlesinger's address will be on matters pertaining to the responsibilities of a one-man family.

Refreshments will be served.

BAT MITZVAH

Adath Israel Bat Mitzvah and Oneg Shabbat will be held Friday, March 11th,8:00 p.m. The following Bat Mitzvah will participate: Gayle Blustein; Janis Bregman; Barbara Cole; Judith Fromstein; Brendy Godfrey; Esta Kirsh; Ruth Kohl; Patricia Kossman; Linda Markus; Rochelle Meister; Debbie Nightingale; Judity Pottins; Gail Starkman; Ellie Steinberg; Debra Waisglass; Sharron Zubata.

Cantor Murray Nixon will also participate; an original dramatic reading of the Torah portion, arranged by Rabbi Erwin Schild, will be presented by the B'not Mitzvah. Fraidel Starkman will deliver the Bat Mitzvah pledge. Phil Granovsky, president of Brotherhood, will bring greetings from Brotherhood and introduce the B'not Mitzvah. Sol Wainberg is chairman of Adath Israel Brotherhood Tab Mitzvah-Oneg Shabbat ceremony.

BOARD MEET

The executive board meeting of the Sisterhood of Beth El Synagogue was held on Tuesday, February 22nd, at the home of Mrs. Len Finkler. Mrs. Murray Heifetz represented Beth El recently at an organizational meeting for the Central Conference of Reformed Temple Rabbis which will be held in Toronto in June. She will help form a program for all visiting Rabbis' wives.

Beth El will be host to the out-of-town guests and will conduct tours and arrange transportation.

Mrs. Stanley Freeman, program chairman for Sisterhood, announced that the general meeting on March 8th will be devoted to Passover preparations. The program will feature a movie in color about Israel. Sisterhood members will bring passover foods used in the lands of their origin for display and they will describe their preparation. There also will be a Passover recipe exchange.

It was noted that a Purim festival will take place Saturday evening, March 5th, 8:00 p.m., in the synagogue. Students of the Hebrew and Religious School will organize and participate in the "Second Annual Purim Carnival" to be held on Sunday, March 6th.

RECEIVES CONTRIBUTION FOR STUDENT AWARDS. - Dr. Ralph Halbert (right), president of the Toronto Chapter, Canadian Friends of the Hebrew University, who receives a check presented by H. Max Swartz, Q.C., a past president of the Organization together with D. Lou Harris, associate chairman of J.I.A.S., making possible the annual student awards which will bear the name of the late Menachem Kraicer, former Ontario director of the Jewish Immigrant Aid Society. The presentation was made at the annual meeting of J.I.A.S., held last month in Toronto.
The late Mr. Kraicer's memory will be perpetuated through the establishment of the Menachem Kraicer Memorial Endowment at Jerusalem's Hebrew University. His family, now residing in Israel, will receive each year a report from the University, giving the name and background of the fortunate recipients of the Kraicer Memorial Awards, which will apply in the Paul Baerwald School of Social Work at the University.

TRIALS OF NAZI CRIMINALS ON

BONN (JCNS) — Former members of the Nazi Party or Nazi sympathisers have received varying sentences after standing trial in a number of courts in West and East Germany.

● At Essen, a former prominent official of the Nazi propaganda ministry, Wolfgang Diewerge, who is now a lawyer in Wiesbaden, was convicted of perjury and sentenced to one year's imprisonment.

The charge arose after Diewerge gave evidence during proceedings against the author of an article on Hershel Grynzpan, the young German Jew who shot the Nazi diplomat, vom Rath, in 1938. During those proceedings, Diewerge testified that he had known nothing about Grynzpan's alleged sexual motives for the killing. The Essen court, however, declared that his testimony had been incomplete, wilfully incorrect and misleading.

STUDENTS REPRIMANDED

● Fourteen students at the East German University of Halle have been severely reprimanded, and one expelled, for playing and singing the Nazi anthem, "Deutschlandlied" at a beer party last September. The expelled student, Giesbert Schauer, had played the anthem on the piano and the others had joined in the singing.

WITHDRAWS APPEAL

● An appeal lodged by the mother of Reinhard Woitzik, who was sentenced to detention of between one-and-a-half and three-and-a-half years for desecrating the Bamberg Jewish cemetery and commiting several acts of vandalism against the local Jewish community, has been withdrawn. Voitzik wrote to the court on coming of age and stated that he did not wish the appeal to be heard.

TO ISRAEL FOR EVIDENCE

● Members of the Hagen court trying eleven former members of the S.S. staff at the Sobibor extermination camp are flying to Israel to question Israeli witnesses who were unable to come to Germany. They will remain in Israel for ten days and are due to fly to the United States this month to question a number of Sobibor survivors there.

YIDDISH BOOK CLUB

PARIS (JCNS) — A company is being formed in Paris as a subsidiary of the Cultural Commission of the "Federation of Jewish Societies in France", which is mainly Yiddish-speaking, to help Yiddish authors and the Yiddish-reading public.

The aim is to attract 1,000 subscribers, each paying $21 a year. In return they will receive four Yiddish books published at regular intervals.

The founders of the company include Mendel Man, Dr. L. Kurland and Leon Leneman, who report that subscriptions are selling well.

However, the plan is being criticised by other Yiddish writers. One criticism is that less well known and less fortunate writers should have been given a chance. To this the publishing committee reply that there will be openings as soon as the venture goes well.

At present about ten Yiddish books a year are published privately in Paris. These are mostly sold by the authors because of the lack of commercial channels which could secure them a livelihood.

ROTHSCHILD ELECTED

At a meeting of the Central Committee of the Alliance Israelite Universelle held last week in Paris, Baron Edmond de Rothschild, a leading financier and philanthropist, grandson of the "Father of Jewish Colonization in Palestine", was elected vice president of the Alliance. He has been a member of its Central Committe since 1936.

Other officers are: Prof. Rene Cassin, honorary head of the French Council of State, president; Admiral Louis Kahn, Deputy president; Jules Braunschvig, Marcel Franco and Rene Mayer (former Prime Minister of France), vice presidents; Andre Goldet, vice president-treasurer; Raymond Levin, associate treasurer; Eugene Weill, secretary-general.

Jules Braunschvig is chairman also of the school committee of the Alliance which channels assistance to about 100 schools with a 30,000-pupil enrolment in various countries of the Mediterranean area.

The Hon. Mr. Justice Harry Batshaw of Montreal is president of the Canadian Friends of the Alliance Israelite Universelle.

DANCE WEEKEND AT GROSSINGER'S

Grossinger, New York. Grossinger's Country Club here will tender a Dance Festival Weekend during April 1-3. Grossinger bands, as well as special guest orchestra, will provide music. Other highlights will include demonstrations by experts, free class lessons, amateur and professional exhibitions and guest trophy contests.

The following dance masters will participate in exhibitions: Byrnes and Swanson; Sam Leckie; John Lucchese; Lucille and Tony; Olga (of Pedro and Olga); John and Marie Phillips. Faculty advisors will be Albert and Josephine Butler and Maurice "Groggy" Guervitz.

A complimentary cocktail party will be held for the dance enthusiasts and the resort's famous facilities and regular programs will be available. There will be shows with Broadway entertainment.

RECIPE OF THE WEEK

They say Purim essentially is a woman's holiday for it honors a heroine and the evening's merrymaking begins with a delicious traditional meal. The favorite of the day is a hamantasch (Haman's pocket or hat), a three-cornered pastry filled with poppy seed and honey or prune butter. A favorite main dish is verenikes — hearty dough half-moons filled with tasty meats, potato or cheese. In many families, kreplach is served. Crisp poppy seed cookies usually are placed on the table. These too are made in triangular shapes. The table setting is customarily red and gold.

POPPY SEED COOKIES

¾ cup sugar
½ cup vegetable shortening
2 eggs
1 teaspoon grated lemon peel
4 tablespoons lemon juice
2½ cups sifted flour
2 teaspoons baking powder
½ teaspoon salt
1 pkg. (2 oz.) poppy seeds (about ½ cup)

Cream together sugar and vegetable shortening. Add eggs, one at a time, beating well after each addition. Add lemon peel and lemon juice. Sift together flour, baking powder and salt. Add to creamed mixture. Add poppy seeds. Roll portions of dough onto a lightly-floured board or pastry cloth about ¼-inch thick. Cut with pastry wheel or cookie cutter into squares or triangles. Place on lightly-greased cookie sheet. Bake in a moderate, 350-degree, oven 10 to 15 minutes or until edges are slightly browned. About 6 dozen.

POSITION OFFERED

SCHARA TZEDECK CONGREGATION, an Orthodox Congregation of 500 families, invites applications for the position of **CANTOR.** All applications should be addressed to 3476 Oak Street, Vancouver 9, B.C. Please state qualifications and salary range. Applications will be held in strict confidence.

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For the new and modern Borochov Centre, 272 Codsell Avenue, Downsview. The Borochov Centre's large auditoriums can accommodate up to 400 people. There are also smaller halls accommodating 200 and 100 people each. It is equipped with two kitchens, one for meat and the other for dairy menus. Applicants to call 636-4021 for appointment.

CANTOR - TEACHER

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JUVENILE DELINQUENTS TERRORIZE MOROCCANS

(continued from page 1)

their children aren't molested. The ringleader of the mob is a tough boy who is well on his way to Reform school unless immediately checked. Teachers at the Saranac Public School find him incorrigible. What he and his gang contrive against the Hadida and Ohayon families is too numerous to relate.

The boy himself is from a broken home, which speaks for itself. Nor are some adult neighbors any better. Unsigned letters like, "Dirty Hebe, go where you come from," are part of the literature mailed to these newcomers.

CHILD ATTACKED

The Hadidas almost reached the bottom of dejection three weeks ago when their 11-year-old daughter Marcelle was harmed on her way home from school lunchtime.

Four young toughs molested her little brother. However, the attack was diverted to Marcelle when she ran to his rescue. One blinded her with snowballs, another lifted her off the ground then threw her forcefully down, another stamped over her...

The youngster lay unconscious by the time an ambulance arrived from Northwestern Hospital. Result: a weakened heart. She is too weak to be in school.

Now the Hadidas are petrified. Their minds run wild. What next?

Jacques blames much of this on some Jewish organizations. Why can't these groups help them, help those here to feel secure in a free country?

HUNGARY PROPOSES ISRAEL ARAB PARLEY

(continued from page 1)

If a peaceful settlement was seen to be difficult or impossible, stated the Hungarian leader, then his country would agree to any decision which the U.N. would reach on the Palestine question.

Jordan has rejected Mr. Kallai's proposal for a peaceful settlement as "unacceptable in part or as a whole." It reflected a Communist idea which was in line with Western imperialism.

Another bid for a peaceful settlement came from a delegation of four Venezuelan Congressmen visiting Israel, whose leader, Dr. Tarre Murzi, said that, being on good terms with both Arabs and Israelis, Venezuela would welcome the opportunity to contribute its share in seeking a settlement.